DOCUMENT RESUME

ED 221 504 SP 020 989

TITLE	America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula. Filmstrip User's Guide for America's Women of Color.
INSTITUTION	Saint Paul Public Schools, Minn.
SPONS AGENCY	Women's Educational Equity Act Program (ED), Washington, DC.
PUB DATE	82
NOTE	50p.; For related documents, see SP 020 985-993.
AVAILABLE FROM	Education Development Center, 55 Chapel Street, Newton, MA 02160 ($7.25; $56.00 for complete set of nine documents).
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	American Indians; Asian Americans; Blacks; *Females; Filmstrips; Hispanic Americans; Learning Activities; Lesson Plans; *Minority Groups; Multicultural Education; Postsecondary Education; *Racial Bias; Secondary Education; *Sex Bias; Sex Role; Staff Development; *Stereotypes; Whites; Womens Studies

ABSTRACT

This document is one of five filmstrip user's guides that can be used to increase understanding of minority group women in the United States by supplying basic information on their histories, current concerns, myths, and misleading stereotypes. The guide was designed to be used with a filmstrip entitled "America's Women of Color: Past, Present, and Future" and to help teachers of secondary and postsecondary students to integrate ethnic group information into existing curricula. The focus of the guide and filmstrip is on the status of American Indian, Asian American, black, and Hispanic women. Among the topics addressed are employment, historical figures, stereotypes, and issues of concern to both minority and nonminority group women. The guide consists of: (1) a discussion guide, which defines four objectives and provides discussion questions and remarks; (2) a filmstrip script and supplementary information for the 70 frames in the filmstrip; (3) a teacher-developed 5-day lesson plan for seventh through ninth grade students, focusing on similarities and differences among roles of minority group women; and (4) a list of suggested supplementary student activities. Appended are five essays giving background information on the history, stereotypes and myths, economics, and current and future concerns of each of the four minority groups as well as of white women. (FG)

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ED221504

AMERICA'S WOMEN OF COLOR:
INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA

Filmstrip User's Guide
for
AMERICA'S WOMEN OF COLOR

Gloria L. Kumagai, Project Director

St. Paul Public Schools
Urban Affairs Department
St. Paul, Minnesota

Women's Educational Equity Act Program
U.S. DEPARTMENT OF EDUCATION

T. H. Bell, Secretary

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Printed and distributed by WEEA Publishing Center, 1982
at Education Development Center, Inc., 55 Chapel Street
Newton, Massachusetts 02160

ACKNOWLEDGEMENTS

Many people worked with us in 1978 and 1979 to develop this filmstrip and the four others. Without their help and assistance, we could not have developed them. Our first thanks goes to Cleveland Haynes, our project officer, for providing feedback on each script. Mr. Haynes shared our scripts with a number of individuals, coordinated their critiques, and conveyed them to us. With such input, we were able to revise and refine the scripts in our efforts to produce quality materials.

We would also like to express our appreciation to the staff of Associated Images, the media firm that produced the filmstrips and cassettes. Rod Eaton assisted us in script refinement, sound production, and music selection. Craig Theisen and his photographic talents provided the visuals for the filmstrips.

There were several other individuals who contributed to the development of the various filmstrips. The historical drawings in the filmstrip on Black women, "Not about to be Ignored," were done by Marie Caples. Ben Wong provided the drawings for the other four filmstrips. Their sensitivity to the portrayal of women of color is evident in their art, and we are glad to be able to share their talents with others.

Sharon Day Garcia, a counselor at Jules Fairbanks, an aftercare residence, worked closely with us on the development of the filmstrip on American Indian women. Rebecca Garay Heelan, English as a Second Language specialist with the Migrant Tutorial Program, St. Paul Schools, assisted in the creation of the filmstrip script on Hispanic women. She also recommended resources for obtaining visuals for the filmstrip. And Vivian Jenkins Nelson collaborated with us on the development of the filmstrip on America's women of color.

There were numerous field tests of the five filmstrips. We would like to thank the many viewers who gave us feedback regarding each filmstrip's organization, relevance, and suitability. This information was used in revising the filmstrips and developing this user's guide.

Finally, grateful acknowledgement is extended to the following for permission to photograph and use material which appears in the filmstrip on America's women of color:

Frames 1, 2, 3, 27, 54, 55, 56, and 57:
Institute of Cultural Affairs, Minneapolis, Minnesota: Collages of women.

Frame 11:
California Historical Society: Photograph of notice posting from Executive Order 9066 by Maisie and Richard Conrat, p. 35. Copyright 1972 by California Historical Society.

Frames 30, 54 (upper left), and 55 (upper left):
Visual Communications/Asian American Studies Central, Inc.: Photographs from In Movement: A Pictorial History of Asian America by Visual Communications/Asian American Studies Central, Inc., pp. 28, 145 (Barbara Chun, dancer, Los Angeles, 1976), 147 (Visual Communications, Los Angeles, 1973). Copyright 1977 by Visual Communications/Asian American Studies Central, Inc.

Frame 34:
People's History in Texas, Inc.: Photograph of Emma Tenayucca from "Pecan Shellers of San Antonio," slide show. Copyright 1978 by People's History in Texas, Inc.

Frame 39:
Paul M. Sheptow: Photograph of African woman from Super 8 Filmaker. December, 1977, cover photo.

Frame 40:
Crown Publishers, Inc.: Photograph of Ida Wells from A Pictorial History of the Negro in America, 3rd ed., Langston Hughes and Milton Meltzer; 3rd rev., C. Eric Lincoln and Milton Meltzer. Copyright 1956, 1963 by Langston Hughes and Milton Meltzer. Copyright 1968 by Milton Meltzer and the Estate of Langston Hughes. Used by permission of Crown Publishers, Inc.

Frame 43:
Feminist Press: Photograph of Charlotte Perkins Gilman from Strong Women: An Annotated Bibliography of Literature for the High School Classroom, edited by Deborah Silverton Rosenfelt, p. 38. Copyright 1976 by Feminist Press, Box 334, Old Westbury, N.Y. 11568.

Frame 56 (upper left):
Frank B. Brouillet, Superintendent of Public Instruction, State of Washington: Photograph of Patsy Takamoto Mink.

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INTRODUCTION

AMERICA'S WOMEN OF COLOR: INTEGRATING CULTURAL DIVERSITY INTO NON-SEX-BIASED CURRICULA is a training and development program funded under the Women's Educational Equity Act, U.S. Department of Education. It is designed to help students understand the status, needs, and contributions of minority women of color, i.e., American Indian, Asian American, Black, and Hispanic; and to help teachers integrate relevant aspects of the history, culture, and contributions of these women into their existing classroom curricula. It is based on the fact that both males and females, regardless of their racial ethnic group, are seriously limited in their information about minority women, and it provides a process for meeting this deficit.

The project represents the work and commitment of many people during a two-year period. Although housed within the St. Paul Public Schools, it involved educators from the Roseville Area Schools and Hamline University. Through their efforts, a set of materials has been developed for use in staff programs at the elementary and secondary education levels. These materials include filmstrips and user guides, a teacher-training manual, two curriculum guides (elementary and secondary) containing sample lesson plans on minority women, and an annotated bibliography of materials and resources pertaining to women of color.

This filmstrip (and guide) is one of five for use in the sample workshop outlined in the teacher-training manual for INTEGRATING CULTURAL DIVERSITY. The purpose is to increase understanding of minority women by providing some basic information on their histories and current concerns, as well as on misleading stereotypes and myths about them. The five sound filmstrips are:

"America's Women of Color: Past, Present, and Future," which presents an overview of the American Indian, Asian American, Black, and Hispanic women in America as compared to white women. It discusses employment, historical figures, stereotyping, and issues of concern to both minority and nonminority women.

"American Indian Women," which covers traditional and present-day roles of American Indian women. It also presents their current concerns.

"Asian American Women," which gives an overview of Asian American history and early Asian women, cultural traditions and values, stereotypes, and present-day concerns.

"La Mujer Hispana: Mito y Realidad (The Hispanic Woman: Myth and Reality)," which presents information on three groups of Hispanic women: Chicanas, Cubanas, and Puertorriqueñas. Topics included are historical roles and areas of involvement.

"Not about to be Ignored," which provides an overview of Black women in America in the past and present.

HOW TO USE THIS GUIDE

This user's manual consists of a discussion guide, a filmstrip script, a lesson plan, suggested supplementary student activities, and appendices that contain articles on each group of women. The information and suggestions in this guide should help prepare teachers to present material about minority women to both adult and young students.

The discussion guide, which should be used after students view the filmstrip, defines the basic objectives of the filmstrip, lists discussion questions, and presents some remarks and general perspectives of use in planning discussions. Also included are references to sources of additional information.

The script contains the narration for the filmstrip. Instructions on how to use the filmstrip in teacher-training are found in the Teacher-Training Manual.

The teacher-developed lesson plan and the supplementary activities provide ideas for using the filmstrips with secondary as well as postsecondary students. Since the filmstrip was designed for staff development purposes, it should be used with students only after the teacher has developed an understanding of sexism, racism, and the four groups of minority women.

Minority Women: An Annotated Bibliography provides sources of information in addition to those listed in this guide. It is recommended that filmstrip users become familiar with a diversity of information on each group of women prior to using the filmstrips in teacher-training activities and with students.

DISCUSSION GUIDE

This filmstrip presents an overview of minority women in America. It covers such aspects as employment, history, noted minority women, stereotyping, and issues of concern to both minority and nonminority women.

OBJECTIVES	DISCUSSION QUESTIONS
1. To stimulate discussion about minority women in America.	1. Who are women of color? What are their origins? 2. What are the differences between white and minority women? Remarks: Minority women, or women of color, are Asian-American, Black, Hispanic, or American Indian. Their ancestry is in countries throughout the world. Differences between white and minority women are: a. White women are affected by discrimination on the basis of sex, while minority women are affected by discrimination on the basis of both race and sex, a situation referred to as the double bind. b. White and minority women have differences in their historical backgrounds. Although white women have faced discrimination on the basis of their sex, they have not experienced the impact of both race and sex discrimination. The history of minority women is related to the experiences in America of their group as a whole. For example, Japanese American women were incarcerated in internment camps during World War II, American Indian women were massacred by westward-moving pioneers, Black women were slaves, and Hispanic women were used in barter by the Spaniards.

OBJECTIVES	DISCUSSION QUESTIONS
	c. Minority women have been excluded from receiving benefits in our society, as have their male counterparts. Economically, socially, and legally, white women have fared better than minority females and males. References: Hart, Donna. "Enlarging the American Dream." American Education, Vol. 13, No. 4, May 1977, pp. 10-16. Minority Women Workers: A Statistical Overview. Washington, D.C.: U.S. Department of Labor, Employment Standards Administration, Women's Bureau, 1977. Articles in the appendices.
2. To discuss the stereotypes imposed upon minority women.	1. What are the stereotypes of women in each racial group? 2. Why do we have these stereotyped ideas of minority women? Remarks: Examples of how minority women are stereotyped are: a. Asian American women: Suzi Wong, geisha, perfect wife. b. Black women: Mammy, maid, urban guerrilla, superstar. c. Hispanic women: Migrants, fiery dancer, "Chiquita Banana." d. American Indian women: Indian princess, squaw, welfare recipient. Since textbooks and the various forms of media have omitted valid information on minority women, most of us are socialized into thinking that minority women fit these stereotypes.

OBJECTIVES	DISCUSSION QUESTIONS
	In addition, these images are reinforced by portrayals of minority women in the print and electronic media. References: Window Dressing on the Set: Women and Minorities in Television. Washington, D.C.: U.S. Civil Rights Commission, August 1977. Window Dressing on the Set: An Update. Washington, D.C.: U.S. Civil Rights Commission, January 1979. Articles in the appendices.
3. To discuss the historical and economic background of women of color.	1. What is the economic situation of women of color? 2. What are the common themes present in the histories of Asian American, Black, American Indian, and Hispanic women in America? Remarks: Women of color are consistently found in low-paying, low-status jobs (see supplementary material for specific statistical information). Myths about them include the beliefs that they should be counted both as members of minorities and as women in affirmative action programs and that they are more educated than the men in their respective groups. Historically, women of color have suffered the discrimination encountered by their racial groups. Common themes are oppression and destruction of their cultures by whites. In addition, although minority women have made contributions, their histories have been omitted from textbooks, as well as from the historical accounts of their racial groups. References: Articles in the appendices.

OBJECTIVES	DISCUSSION QUESTIONS
4. To discuss areas of concern for women of color.	What are some areas of concern for women of color? Remarks: Areas of concern for women of color include employment, stereotypes, and new options in the media, occupations, and the arts. These are, also, concerns of white women. There are many issues on which both women of color and white women can work together through shared problem identification and solving. References: Articles in the appendices.

Filmstrip Script: AMERICA'S WOMEN OF COLOR: PAST, PRESENT, AND FUTURE

Frame 1: Collage #1

Frame 2: Collage #2

Frame 3: Title frame

Frame 4: Who are women of color? Where do they come from? What do they want? Where are they? What do they do? Where have they been? Where are they going?

Frame 5: We come from many cultures and countries. We are many colors. We speak many languages and have many richly varied traditions. We are the largest group of human beings on this planet.

Frame 6: We are women of Asian ancestry. We come from Japan, China, the Philippine Islands, the Pacific Islands, Korea, Southeast Asia, and East India. We have a diversity of cultures, languages, and religions.

Frame 7: We are women of African, Caribbean, and Oceanic Islands ancestry. We are many colors and we speak many languages, among them French, Spanish, and Swahili. We are many faiths--we are Muslim, Protestant, Catholic, Jewish.

Frame 8: We are women of Mexican, South American, Puerto Rican, Central American, and Spanish ancestry. We are many colors, we speak many varieties of Spanish, and we belong to all the major religious traditions of America.

Frame 9: We are women of North, Central, and South America--and the Caribbean Islands. We speak over one hundred languages--we are many colors and we come from many different nations.

Frame 10: We are all ethnics. We are alike in that we share religions, languages, customs, and common needs. We are different solely by virtue of our experiences.

Frame 11: In the last century, Blacks have experienced slavery, Japanese-Americans have been incarcerated in war camps.

Frame 12: Mexicans lost California and the American Indians lost their country through war.

Frame 13: But where are they? Where do they live? Mostly in ghettos, barrios, slums, and reservations, right?

Frame 14: Yes and no. We live in places you named, but we also live in suburbs, on farms, and in small towns.

Frame 15: Minority women are most often found in low-paying, low-status jobs and have the highest unemployment rates in the nation. And, if we are lucky, we get to rise into the "pink collar" ghetto of beauticians, clerks, secretaries, and sales clerks.

Frame 16: I have heard that minority women have higher education levels than minority men, and, consequently, they hold higher-paying jobs. Aren't things a lot better than they used to be?

Frame 17: This is simply NOT the case. Some of us have higher education levels than the males in our group. Some of us do not.

Frame 18: In any event, we do not earn salaries which are equal to those of the males of our own group who have an equal education level. When our salaries are compared to those of white people, they are lower than white females' and substantially lower than those of white males.

Frame 19: Things look bad for us, don't they? Well, they're probably worse than we know as we are virtually invisible in governmental recordkeeping. In fact, for many of us, there is no record of us at all. For example, according to . . .

Frame 20: La Donna Harris, who is President of the Americans for Indian Opportunity organization, the unemployment rate of Indian reservations is probably 50 percent higher than what government records show.

Frame 21: But why haven't I heard about this before? I have a college degree. I watch the news. I read Time and Newsweek--I'm at a loss. Why don't you start at the beginning?

Frame 22: The reason you haven't heard about our history, heritage, and culture is that we have been omitted in textbooks, and when we are mentioned, it's stereotypic. You know, we really get tired of having a couple of negative images being forced on all of us.

Frame 23: Then too, we find that people usually get defensive when talking about racial and sexual differences. And, there is a double standard.

Frame 24: Take the melting pot, for instance. We couldn't melt. The melting pot became a pressure cooker for us. We straightened our hair and our noses.

Frame 25: We bleached our skin and our hair--all in the desperate, but useless, attempt to "melt."

Frame 26: We all have a right to our identities. When we define ours--you do not lose yours; in fact, we all gain.

Frame 27: Something you said is still bothering me--that part about stereotypes. What's wrong with them?

Frame 28: Well, let's start with Asian women. We have been stereotyped as the shy, retiring geisha, or the promiscuous, sexual toy. We are seen as the accommodating, passive maid. Another common stereotype is that of the immigrant medical worker.

Frame 29: Our impressions of the first whites we saw, unlike their views about us, have seldom been recorded. They were amazed by our bound feet; we were astounded by their high-heeled shoes.

Frame 30: Very few people realize that many Korean women were pioneers in the Pacific Northwest. I recently read a story about a woman named In-Sook. After five years of extreme difficulty in 1919,

Frame 31: she managed to get to the United States to meet her husband, whom she'd never met because she was a picture bride. She expected to live a life of ease and luxury in America where the streets were paved of gold. Instead, she spent the next 20 years toiling and laboring beside her husband on a sugar beet farm in Montana.

Frame 32: Unlike our Asian sisters, we have been portrayed as hot-blooded and the passionate, primitive woman. Not only have we been labeled quick-tempered, but as having lots and lots of children.

Frame 33: Although our Spanish invaders saw our civilizations as primitive, we were practicing medicine. Women enjoyed almost equal status with men, and if we died in childbirth, we were buried as warriors.

Frame 34: Many Chicanas have held leadership roles, like Emma Tenayucca. She wrote many articles demanding equal rights for Chicanas. In 1938, she was one of the leaders of the pecan shellers' strike. Many women, including Emma, were arrested and put in jail. After 37 days, a settlement was made which gave the workers a pay increase.

Frame 35: Most people do not think of us as leaders in either the Indian world or the non-Indian community. Unlike other groups, we are seen in textbooks--but Sacajawea, Pocahontas, and squaws are simply not like us.

Frame 36: The whites who invaded our land also thought us primitive like our Hispanic sisters. Few of us who were tribal leaders, or chiefs, as whites called us, are ever mentioned. Other female leaders were called "princesses" even though we had no royalty and lived an egalitarian lifestyle.

Frame 37: One Indian woman that very few people know about was Wetamoo, a Wampanoag Indian. She led her people in their fight against the Pilgrims, who were taking much of the Indian lands and not treating them fairly. Wetamoo drowned while trying to escape from the English when they attacked her camp in August, 1675. When the English found her body, they cut her head off and placed it on a pole in Plymouth.

Frame 38: Unlike the rest of our sisters, we have been stereotyped as aggressive, matriarchal, and revolutionary. Add to that the passive picture of sharecroppers, maids, and welfare recipients, and you have a massive distortion of the Black woman.

Frame 39: The whites who destroyed our cultures and kidnapped our children were unaware of the fact that many of us were literate. They also did not understand the high status of women in our societies and called us matriarchs. Unlike Europe, in Africa, prostitution was unknown.

Frame 40: Very few people know about the many Black women who fought against discrimination. Ida Wells Barnett was one such woman. She was the first Black woman to sue a railroad company for their policy of forcing Blacks to sit in a separate railroad car from whites. She later became a journalist and spent a half century fighting for the rights of Blacks to a fair trial and an end to lynching.

Frame 41: White women have been stereotyped, too. Like all the others, we have been subject to ridicule as sex objects, passive homebodies, and libbers. (Unlike us, you have set the standards for beauty in our country.) But we have been placed on a pedestal, untouched by life and untouchable--protected.

Frame 42: Our contributions have been ignored and our history told from a white male perspective. Many white women played important roles, too.

Frame 43: Charlotte Perkins Gilman wrote many books and articles around the turn of the century like Women and Economics and Yellow Wallpaper. We never hear about this woman, but her writings have provided the cornerstones for today's women's movement.

Frame 44: Domestic service has been the major means by which women of color have fed their families and funded their children's education. More recently, they have moved into a new form of domestic service--that of the clerical worker. As one Black maid put it fifty years ago, "We kept the children so that they could go out and get liberated."

Frame 45: Hey, wait a minute! Are you saying that I'm responsible for your problem? I wasn't even born when all that stuff about slavery and the Indian wars happened. I was just a little girl when the Japanese were put in the camps during World War II.

Frame 46: We live in the twentieth century; why don't we work together. After all, we are all women! In fact, I don't notice color, I see you just as human beings.

Frame 47: We are indeed human beings, we are all women. However, our past makes the present different for all of us. The effects of double discrimination cannot be wished away.

Frame 48: Low income levels, low life expectancy, high infant mortality are the results of our history. It is clear that we have not learned from our history and are doomed to repeat it.

Frame 49: Our color cannot be ignored. It's part of us as your religion, or sex, or family is part of you. Something that you value, that you don't want ignored or hidden away. It's insensitive of you to choose to ignore a major part of my personhood.

Frame 50: What do we do about it? Isn't it a Black or Indian problem? Isn't it your problem?

Frame 51: No. It's a problem that affects us all. And we all need to work on it together. Some things that you can do are: stop using stereotypes, share power and resources, and utilize our leadership talents. Accept people who are different from you and encourage all people to use their full potential.

Frame 52: Back to your question about living in the past. It's not good to live solely in the past or the present. We need to look to the future. We need new visions. It's not our intent to simply reverse roles--to oppress whites as we have been oppressed.

Frame 53: It's not our intent to assimilate into white culture. Our communities are important sources of culture and renewal for us. It is our goal to provide leadership within our ethnic communities and the society at large.

Frame 54: In order for our vision to become reality, we must provide new options for women of color. The signs of progress will be television programs which portray our lives as we live them. Textbooks will be written by women of color. Advertising, movies, and the stage will feature minority women in a variety of nonstereotyped roles.

Frame 55: The arts will be more open to them. Afro-American dancers, American Indian singers, Hispanic musicians, and Asian visual artists will be as well known as their white counterparts.

Frame 56: More women of color will be in a variety of occupations, such as politics, the Supreme Court, the Presidency, and other high elected offices. And in the field of education, they will be college professors and presidents.

Frame 57: The craft unions and occupations will be open to women of color. Bricklaying, electrical work, plumbing, and auto mechanics will be common jobs.

Frame 58: I've seen how things are different for each of us and now I want to know, how can I help?

Frame 59: First of all, let's talk about "helping." Helping can be racist. Helping assumes that you know what we need and that you have all the resources.

Frame 60: Sharing resources, sharing ideas, sharing power and decision-making are what we really want from you.

Frame 61: There are many things that we can work on together, so that our children's futures are hopeful. Learning what the problems are, such as poverty, . . .

Frame 62: race and sex bias in education, are the first steps in solving our problems together.

Frame 63: I agree. We can work together. In fact, Virginia Satir said it best when she said that we should criticize each other without blaming, leave each other without guilt . . . then we can truly meet and enrich each other.

Frame 64: Credits

Frame 65: Credits

Frame 66: Disclaimer statement

Frame 67: Disclaimer statement

Frame 68: Disclaimer statement

Frame 69: Project frame

Frame 70: Credits

SUPPLEMENTARY INFORMATION

CHARTS FROM FILMSTRIP:

1. Frame 15
   Table 2--Unemployment Rates by Race, Age, and Sex, 1976

AGE	WOMEN 1976	MEN 1976
MINORITY		
Total, 16 years and over	13.6	12.7
WHITE		
Total, 16 years and over	7.9	6.4

Source: U.S. Department of Labor, Bureau of Labor Statistics: Employment and Earnings, January 1977 and January 1976.

2. Frame 18
   1974 Median Income for Working People

INDIVIDUAL 1974		AVERAGE FAMILY 1975	
White Male	$9,794	White	$14,000
Female	3,114		
Black Male	5,270	Black	8,200
Female	2,896		
Hispanic Male	6,481	Hispanic	9,551
Female	3,065		

White males are less than 40 percent of the working population and hold 90 percent of the high-paying jobs. Ratio of Black to white income declined from 58 percent to 57 percent from 1974 to 1975.

Source: U.S. Bureau of Census, 1975, 1976.

STATISTICS FROM THE NATIONAL COMMISSION ON WORKING WOMEN:

1. Women working full-time, year-round in 1977 had a median income of $8,814, while men's income averaged $15,070. Women made 58.5¢ to every dollar made by men. In 1955, women's median income was $2,734 to men's $4,246 (64.3¢ to the dollar made by men).

2. Women of Spanish origin had the lowest income of any racial/ethnic group. Their income was less than half that of white males. In 1977, the median annual income for men and women by race was:

	Median Income	Percent of White Males
White Males	$15,378	100.0
Spanish-Origin Males	10,935	71.1
Black Males	10,602	68.8
White Females	8,870	57.6
Black Females	8,290	53.9
Spanish-Origin Females	7,599	49.4

Income includes earnings plus social security, investments, etc.

Source: National Commission on Working Women. "An Overview of Women in the Workforce." Center for Women and Work, 1211 Connecticut Avenue, N.W., Suite 400, Washington, D.C. 20036.

UNEMPLOYMENT INFORMATION:

1. Unemployment rates of males and females by race and sex, 1978

6.0--Total Unemployment
5.2--Males
White--4.5
Black and Other--10.3
6.3--Females
White--5.5
Black and Other--11.3

Source: U.S. Department of Commerce.

2. In regard to Indian unemployment, Shirley Hill Witt has stated that there is as much as 90 percent unemployment on some reservations during the winter months. (See Witt, Shirley Hill. "Native Women Today: Sexism and the Indian Woman." Sue Cox (ed.), Female Psychology: The Emerging Self. Chicago: Science Research Associates, 1976, p. 252.)

EDUCATION INFORMATION:

Median years of schooling completed by persons over 14, 1975:

	Years
White Male	12.3
White Female	12.3
Black Male	11.2
Black Female	10.7
Spanish Male	10.0
Spanish Female	9.9
Mexican Male	9.4
Mexican Female	9.4

(The white male was placed above the white female because the white male after 25 years of age moves up to 12.5 median years of school completed. The Mexican male, at the age of 25 years, goes down to 8.7 years of school completed, but the female goes down even more, to 8.4.)

Source: U.S. Department of Commerce, Bureau of Census, Current Population Reports, 1976, "Educational Attainment in the U.S.: March 1975." Tables I and II, pp. 10-36.

ADDITIONAL RESOURCES:

1. Resources on historical minority females in filmstrip:

   a. In-Sook: "Korean Women Pioneers of the Pacific Northwest" by Sonia S. Sunoo in Oregon Historical Quarterly, Vol. 79, No. 1, Spring 1978, pp. 51-65.

   b. Emma Tenayucca: La Chicana by the Women's Studies and Chicano Studies Programs. Berkeley, Calif.: Berkeley Unified School District, 1977.

   c. Wetamoo: Daughters of the Earth by Carolyn Niethammer. New York: Collier Books, 1977.

   d. Ida Wells Barnett: Black Women of Valor by Olive Burt. New York: Julian Messner, 1974.

2. Virginia Satir is a psychiatric social worker as well as an innovative thinker and writer in the field of family therapy. Director of training for the Family Project at the Mental Research Institute in Palo Alto, California, she has also worked in psychiatric clinics, mental hospitals, residential treatment centers, public welfare programs, probation and parole services, and family service agencies. She is the author of Conjoint Family Therapy, People Making, Self-Esteem, Making Contact, and Helping Families, among other books.

LESSON PLAN

NAMES: Mable F. Younge and Bernice Taylor, St. Paul Public Schools

SUBJECT: Social Studies GRADE LEVEL: 7-9

Title of Lesson: Women of Color and Their Roles

Group(s): American Indian, Asian American, Black, and Hispanic

Key Concept(s): Similarities and Differences

Generalization(s): There are similarities and differences among minority women in regard to their roles within their cultural groups.

Behavioral Objective(s):

Each student will be able to write a two-page essay on role similarities and differences among minority women.

Teaching Procedures and Activities:

Day I

1. Teacher will review and discuss roles which minority women have played in American history.

2. Teacher will elicit from students answers to the following questions:

   a. What images of women of color do you have? (List on chalkboard.)

   b. From what sources did you get your data?

3. Each student will be given the chart on p. 24. Teacher will list on chalkboard and discuss the following directions to help students understand the similarities and differences among women of color and their roles.

   Women of Color:

   The four groups of women of color are American Indian, Asian American, Black, and Hispanic women. Students should record on the chart the minority groups to which the women they are studying belong.

Names of Women of Color:

Many women of color have made numerous contributions, yet are rarely mentioned in a historical context. Identify women who are named and include these names on your charts.

Historical Traditional Roles:

Students will recognize in historical information how a person's culture and environment contributed to many decisions about roles women of color were able to develop and carry out during their lives. Identify and name some of the historical and traditional roles that are mentioned as you view the various filmstrips and films.

Similarities among Women of Color:

Women of color are constantly resisting discrimination on the basis of both race and sex. Many women of color have problems in the areas of housing, employment, health care, and education.

Differences among Women of Color:

Each woman of color must be acknowledged as a unique individual. Each group of minority women differs in its historical experience in America.

Concerns of Women of Color:

Women of color are interested in gaining equality in all areas, dispelling the existing stereotypes, and eliminating race and sex discrimination.

4. Teacher will explain to students that each day for the next four, they will study one minority group of women. Each student is to keep an updated chart by recording and making notes under the categories indicated.

Day II

1. The class will view filmstrip "Not about to be Ignored."

2. Key discussion questions:

   a. What group of women is discussed in this filmstrip? (Black.)

   b. Name three Black women described in the filmstrip that you seldom hear mentioned. (Ida B. Wells, Isabella, Madam C. J. Walker.)

   c. Name three roles which Black women have historically been associated with in America. (Domestic worker, mammy, school teacher.)

   d. How are Black women different from each other? (All Black women are different in their personalities, lifestyles, and religious beliefs. Each Black woman has a different background and is a unique individual.)

Day III

1. The class will view the film "Indians of Early America."

2. Students will compare the regional, cultural, and traditional differences of Indian women in four tribal groups by answering the following key discussion questions:

   a. In what ways are the cultures of the four tribes similar? (They all depend on nature for survival. They all have a deep reverence for nature. Music and dancing are an important part of their culture. Other general ideas from the filmstrip may be used.)

   b. In what ways were the customs and lifestyles different from each other? (All the tribes had different survival methods.)

   c. In what tribes did women have the most power or authority? (The Iroquois tribe of the Northeast and the Pueblo Indians of the Southwest.)

   d. Describe their responsibilities. (The Iroquois women elected the chief; they had the responsibility of researching information on all the candidates. The Pueblo women were historians.)

Day IV

1. The class will view the filmstrip "Asian American Women."

2. Key discussion questions:

   a. How were the experiences of the early Asian women similar to those of all immigrant groups? (They experienced discrimination faced by all nonwhite peoples.)

   b. How were the experiences of the early Asian Americans different from those of all other immigrant groups? (There were hundreds of legal restrictions imposed to limit their economic and social growth.)

   c. How is the Asian American woman's traditional role described? (Submissive, hard-working, and selfless.)

   d. What were some of the social and psychological consequences of being an Asian American woman? (The early Asian American woman, in addition to working hard in the West, also had to deal with a hostile society. She was not expected to develop herself nor seek leadership positions.)

   e. What is the goal of Asian American women today? (To determine their own priorities for finding answers to their concerns; to assume the responsibility for forming their own coalitions.)

Day V

1. The class will view the filmstrip "La Chicana en la Historia (The Chicana's Role in History)."

2. Key discussion questions:

   a. How has the Chicana always been stereotyped? (As a nurturing woman.)

   b. Who ruled over pre-Columbian America? (Powerful Mexican queens and goddesses.)

   c. What were the traditional areas in which Chicanas were active? (Folk medicine, midwifery, farming, and marketing.)

d. What is the name of the movie that tells the true story of miners' wives taking over the picket lines? ("Salt of the Earth.")

e. What percent of all factory workers are Chicanas? (11 percent.)

f. What is the average annual salary for 28 percent of all Chicanas? ($3,200.)

Evaluation Procedure:

Each student will write a two-page essay on the following topic: "Similarities and Differences among Minority Women and Their Roles."

Resources and Materials:

"Asian American Women," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

"Indians of Early America." Chicago: Encyclopedia Britannica Educational Corp., 1959. Film.

"La Chicana en la Historia (The Chicana's Role in History)." South Pasadena, Calif.: Bilingual Educational Services, 1977. Audiovisual instructional program.

"Not about to be Ignored," from America's Women of Color: Integrating Cultural Diversity into Non-Sex-Biased Curricula project. Newton, Mass.: Women's Educational Equity Act Publishing Center, 1982. Filmstrip.

Note: If you are unable to obtain the film "Indians of Early America," and the filmstrip "La Chicana en la Historia," use the filmstrips that are part of this project.

UNDERSTANDING SIMILARITIES AND DIFFERENCES

WOMEN OF COLOR	NAMES OF WOMEN OF COLOR	HISTORICAL TRADITIONAL ROLES	SIMILARITIES WITH OTHER WOMEN OF COLOR	DIFFERENCES OF UNIQUE INDIVIDUALS	CONCERNS OF MINORITY WOMEN

SUGGESTED SUPPLEMENTARY STUDENT ACTIVITIES

1. Invite women of color into the classroom to discuss occupations and concerns of today.

2. Have students create a scrapbook using newspaper and magazine articles on issues and concerns of today's women of color.

3. Have students write letters to publishers and authors about books that are stereotypical or discriminatory.

4. Have students make a timeline calendar of events for America's women of color. Arrange the calendar by date of birth and/or accomplishments.

5. Have students watch one minority family situation comedy on television for several weeks. How do the roles of fathers and mothers, sons and daughters on the show compare with family life as you know it? Describe all the family members' roles.

6. Have students make a booklet and write a report on "Women of Color in Advertisements." Select several advertisements from television, magazines, or radio and use them to show how women or men are viewed by the people who create the ads.

7. Have students make a bulletin board display of minority women engaged in nonstereotypical activities. Use pictures and articles from current newspapers and magazines for this purpose.

8. Have students interview women of color in the community about race and sex discrimination problems.

APPENDIX A

AMERICAN INDIAN WOMEN*

INTRODUCTION

For 9,000 miles along the longitudes that enclose the Western Hemisphere, the tribes and nations known as American Indians and Eskimos live in a broad diversity of settings, from almost primeval forests to densely populated cities bulging with the worst of humankind's technological debris. Within these tribes and nations, sweeping change has taken place since contact with outsiders 500 years ago. Each century has brought wave upon wave of colonization and economic exploitation of lands and people. No less so, each century has brough alien values to burden the lives of native women and their position within family and tribal society.

Colonialism, which has touched women of color all over the world, has also attempted to dominate the lives and fortunes of native women in the Western Hemisphere. A pattern of colonialist styles sweeps across the hemisphere, changing shape in this country, allowing more expression in that country, but nonetheless deeply altering the societies within which native women have for centuries lived and labored. Thus, we find today many differing tribal societies in different countries with varying influences showing through the modern native woman's lifestyles. Yet despite the heavy colonialist boot, each tribe, each nation that has physically survived the contact, shines through with many tribal characteristics so as to be recognizable as different and unique. Within those recognizable differences, native American Indian women continue to carry on their cultures.

HISTORICAL PERSPECTIVE

The curious self-confidence of dominant cultures of the nineteenth century, which industriously recorded the decimation of native cultures in the Western Hemisphere, has left for us today complete and detailed accounts of native life. These accounts form the basis of the maturing science of anthropology. Sadly, the attitudes of the recorders toward women in Europe colored the accounts of native life, which led to stereotypes of native women as domestic inferiors to ultramasculine male warriors. Lost in these annals are thousands of years of horticulture, astronomy, agriculture, barter merchandising, medicine, and pharmacology, which women as well as men perfected over long periods.

More fundamentally, colonial rule, which aimed at controlling the tribes and nations, had to strike strategically at the fabric of life: the family. Most of the early laws affecting Indian individuals in Canada and the United States have direct links with this theme. In Canada, a native woman loses all legal rights of Indian identity when she marries a non-Indian. Her children also lose any claim to Indian identity. In the United States, at the close of the nineteenth century, an Indian woman who married a non-Indian became a citizen of the country. Indians as a group did not become citizens in the United States until 1924.

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*Written by Laura Waterman Wittstock for inclusion in this guide.

Decimating wars have been practiced against tribes, with large groups of families forced to move quickly to escape--often with terrible consequences for the too young, the old, and the physically incapacitated. Even today in Brazil, forcible removal of Indians is taking place. Untold thousands of women in the United States and Canada were wiped out by disease, wars of attrition, forcible removals, and political intermarriages with exploitative traders and mercenaries. Personal assaults, such as rape, violated not only the woman but shamed her family forever, according to the custom in some Plains tribes. There is perhaps no reckoning of the millions in the Western Hemisphere who have perished before the advancing tide of "civilization."

A characteristic of native life in the Western Hemisphere is the importance of naming, names and heroes. While much of Western culture portrays history in terms of famous persons, events, and great dates, tribal histories have a different emphasis. In many--enough to be common--legend and mythology lend vivid abstractions to the historical perspective. Not so much individuals, but the passage of great lengths of time tell the native tale. In many tribes, an individual's name must never be mentioned again once s/he has been returned to the earth. To do so would call back an unwilling spirit, whose destiny is to travel on. Great native women have been prominent in every age of native life, as have great native men. Some few, like the men, have come to be known and even have taken their places in history books.

Wetamoo was a Wampanoag Indian who lived in the seventeenth century. She led her people in their fight to stop the English colonization of their lands in 1676. Sarah Winnemucca was a figure of national importance in the 1880's. A Paiute, she actively made known the Paiute's plight, was instrumental in the passage of the Dawes Act (1887) that enabled American Indians to become citizens, and was the first native woman to have a book published in this country.

Today, we see such great women as La Donna Harris, a politician, a political strategist, and a woman on the cutting edge of Indian affairs. Dr. Annie Wauneka has worked for 50 years for the Navajo people in the areas of medicine, health, and education, with a determination that says she was born to the task. Audrey Shenandoah, an Onondaga woman and grandmother, is a keeper of her nation's oral history and a faith-keeper in the Iroquois Confederacy's great longhouse governmental structure. Nothing but her formidable memory keeps people and events sorted and masterfully cataloged.

STEREOTYPES AND MYTHS

Stereotypes of native women have come down through the centuries from early accounts of the Spanish, French, and British chroniclers and diarists. Much of their work was no more than wishful thinking. Don't forget, early sailors thought manatees (a type of aquatic mammal) were mermaids. The pliant maiden, the lusty lover, the hard-working, never-complaining servant, and the squaw (taken from an Algonquian word which describes Indian consorts of white soldiers and frontiersmen) are all stereotypes which have come into general usage as jokes, racial slurs, and characterizations in films and in the media, and as such are extremely difficult to eliminate. Perhaps the most common modern stereotype is that of the Indian woman as the equally slovenly companion of the drunken male.

ECONOMICS

In 1970, 35 percent of Indian women in the United States worked outside the home, but only 2 percent were managers and administrators. Twenty-six percent were service workers, 25 percent were clerical workers, 7 percent were domestics, and 19 percent were operatives. The 1970 census placed the Indian female population at 388,210 and Indian women had the lowest income of any group in this country--a median income of $1,697.

CONTEMPORARY

Because tribal women have had a long history of struggling for survival rather than of independent development, broadly legislated equal opportunity and antisexist laws have been met with resistance. Such legislation is perceived by Indians as being the majority's solution to the majority's problem, and having little relevance for tribal women and their historical and cultural perspectives. Taken as individuals, however, Indian women are being pressured into the sexually categorized occupations: elementary school teachers, nurses, teacher aides, cooks, and nutrition-related workers. Thus while jobs for Indian women are increasing, the increases are largely in the sex-referenced fields.

FUTURE

In November, 1977, out of the National Women's Conference in Houston, Texas, was founded the American Indian-Alaska Native Women's Caucus. This group, formed around a core of professional women from many backgrounds--both tribal and professional--took on the "traditional" issues, but also proclaimed their advocacy for the Indian woman's place in society as an equal partner.

One issue before the Caucus is the compliance among Bureau of Indian Affairs schools with Title IX. The group points to a 1975 survey (University of New Mexico) in which it was found that most schools did not even know what Title IX meant, much less had plans for implementation, as a basis for its declaration that equal opportunity for Indian females is not being addressed. The Caucus also points out that these schools are government-run.

One other women's organization bears noting because it alone recognizes the need for Indian women to be portrayed from within their cultural and community milieus. This group was also formed out of a larger concern: The American Indian Movement. In 1978, at the Movement's conference in South Dakota, issues of cultural identity, education, forced sterilization, and welfare were identified as the banner topics to be undertaken by Women of All Red Nations (WARN). Also at the forefront of WARN's concerns is the positive image of Indian womanhood: family life, medicine of women, birthing, nutrition, care of the dead, and traditional patterns of life which can be adapted for living anywhere. As often occurs in the politics of confrontation, the machinery necessary to drive the movement loses momentum and focus in times of impasse. WARN has come about at a time when refocusing is greatly needed; thus their addressing of the issue of the cultural identity of Indians, no matter where they may live, is perhaps the key to the future.

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APPENDIX B

ASIAN AMERICAN WOMEN*

INTRODUCTION

Asian American women comprise a significant group of minority women in this country. However, little is known about their history, cultures, and lifestyles, as stereotypes about them continue to obstruct realistic perceptions of this group.

HISTORICAL PERSPECTIVE

Asian Americans have been in the United States for over 120 years. The Chinese were the first to immigrate en masse to this country (in the 1850's). They were followed by the Japanese, Koreans, and Pilipinos.† Recent immigrants include the refugees from Southeast Asian countries, such as Vietnam and Laos.

From the time of their arrival, Asians have been discriminated against legally and socially. Examples are the various Federal laws banning immigration from Asia, miscegenation laws passed by states prohibiting Asians and non-Asians from intermarrying, state Alien Land laws preventing Asian immigrants from owning land, the incarceration of 110,000 persons of Japanese ancestry in concentration camps in this country during World War II, and the stereotyping of Asian Americans as a model minority in order to deny benefits to those who are in need of special services.

Within Asian American cultures, women have been delegated to a role secondary to that of men. In Asia, women were believed to be inherently inferior to men. Passivity and submission were norms for their behavior. Sexist aspects of Asian culture have been perpetuated in America and have been reinforced by the sexism of whites.

Asian female immigrants came in much smaller numbers than male immigrants. Many came as picture brides and expected to live a life of luxury in America. However, early Asian American women were pioneer women, who worked hard alongside their husbands in their jobs. In addition, they often had sole responsibility for childraising and housekeeping due to the strict division of labor based on sex.

Examples of Asian American women who have made significant contributions to the development of this society are:

a. In-Sook was a Korean picture bride, who came to America in 1919. She expected to live a life of ease and luxury. Instead, she spent the next 20 years toiling and laboring beside her husband on a sugar beet farm in Montana. In-Sook is an example of the thousands of Asian women who came to this country as picture brides.

b. Iva Toguri was born in America in 1916. Stranded in Japan as a young woman and U.S. citizen during the war years, she survived harassment by the Japanese government only to be entrapped by a fictitious image

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*Written by Gloria L. Kumagai for inclusion in this manual.

†There is no *f* sound in the Pilipino language, originally referred to as Tagalog, and the contemporary Pilipino American prefers the *p* spelling and pronunciation.

created by American soldiers. That image was "Tokyo Rose." In 1949, Ms. Toguri was tried and convicted for treason by the U.S. Government. She was finally pardoned by President Gerald Ford on January 19, 1977.

c. March Fong Eu is the first female and only Asian American to hold the office of California's Secretary of State. She is a former chairperson of the Department of Dental Hygiene at the University of California. Involved in politics for over 22 years, she has a strong civil rights record and is interested in issues such as health care, education, prison reform, and family planning.

d. Patsy Takamoto Mink was the Congressional Representative from Hawaii. She was the first and only Asian American woman in Congress. She served from 1965 through 1976. She was appointed by President Carter to be the Assistant Secretary for the Bureau of Oceans, International Environment, and Scientific Affairs. During her years in Congress, she worked hard to sponsor legislation on immigration and elimination of sex bias, such as the Women's Educational Equity Act Program.

e. Evelyn Mandac was born in the Philippine Islands and studied music in this country. She is an opera singer who has sung many leading soprano operatic roles and has performed all over the world.

Besides these five women, there are thousands of Asian American women who have made and are making contributions to America daily. However, many of them remain nameless and unknown and are not found in our history and social studies books.

STEREOTYPES AND MYTHS

Asian American women are victims of both sexual and racial stereotyping. The most common stereotypes are:

a. The docile, submissive Asian female, who makes the perfect wife or domestic.

b. The exotic sex-pot, who will cater to the whims of any man. Epithets are Suzy Wong, dragon lady, and geisha girl.

A more recent image is that of the Asian woman as an immigrant medical worker. This one has developed from the large numbers of Pilipino and Korean female immigrants who are employed in medical occupations in this country due to their training and education in their native lands. These stereotypes have often been viewed as positive by both females and males. However, their use is negative in that such stereotypes do not permit people to perceive and deal with Asian American women as real human beings with ideas, aspirations, talents, and feelings. Thus, they are denied respect and dignity.

The media has reinforced to a great extent the prevailing attitudes toward and stereotypes of Asian Americans. At the present, there are two major roles for Asian American women in the movies and television shows. They either fall under the Suzy Wong category or that of the passive, docile, and accommodating woman. Since there is a lack of Asian American females in a variety

of roles and job positions in the media industry, there are few positive role models for Asian American females, young and old. This aspect is especially detrimental to the self-concepts of these individuals.

ECONOMICS

Asian American women have increasingly entered this country's labor force. In fact, the labor force participation rate of Pilipino women is the highest nationally for any group of women. (Fifty-five percent of all Pilipino women as contrasted with 41 percent of all women are in the labor force, according to the 1970 census.) The majority of Asian American female workers tend to be employed in either low-status white-collar jobs or blue-collar work. Although Asian American women have attained median levels of education which tend to be higher than the national medians for males and females, they are not employed in jobs which are commensurate with their educational backgrounds.

Historically, Asian American women entered the labor force because of economic necessity and were economically exploited by their employers. This condition exists today, as revealed in wage statistics and the kinds of jobs these women hold. In addition, many foreign-born Asian American women must often settle for low-paying jobs because of limited ability to speak English. Often this happens in spite of the fact that they have been highly educated or trained and professionally employed in their native countries.

CONTEMPORARY

Asian American women, like other women of color, are confronted with the double oppression of racism and sexism. At the National Women's Meeting held in Houston in November, 1977, the following resolution was drafted by Asian/Pacific American women:

> Asian/Pacific American women are wrongly thought to be part of a "model minority" with few problems. This obscures our vulnerability due to language and culture barriers, sweatshop work conditions with high health hazards, and the particular problems of wives of U.S. servicemen, lack of access to accreditation and licensing because of immigrant status, and to many federally funded services.

This resolution was passed by the delegates. It documents the present-day concerns of Asian women in America.

FUTURE

Asian American women must be viewed and treated as equals with men. Leadership positions should become increasingly open to women, so that young Asian American females will have a variety of role models. Crucial here is the elimination of stereotypes of Asian American women as passive, submissive, and inferior beings. Media must begin to provide a diversity of roles and educational curricula must begin to teach students about the histories, cultures, and concerns of Asian American women.

Asian American women must continue to organize themselves and prioritize their issues in areas such as health care, employment, and education. There is a need to work in partnership with Asian American men and other groups of people in creating changes which will bring about a less racist and sexist society. As greater numbers of Asian American women enter the labor market, become heads of households, and recognize the limiations of traditional cultural values and expectations for them, they will become increasingly visible in their struggle for equality in our society.

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APPENDIX C

BLACK WOMEN*

INTRODUCTION

Black women have persevered over 300 years in the struggle for equality. Their story reveals a regal heritage, which was unlinked during one of this world's cruelest slavery institutions. The Black woman's strengths, wisdom, beauty, and virtues have prompted many to vent their fear and misunderstanding of her through stereotypes and myths. As a Black woman in America, one is subjected to the double bind of race and sex discrimination.

HISTORICAL PERSPECTIVE

The Black woman's roots are in Africa, the Caribbean Islands, and the Oceanic Islands. The first Black woman was believed to have lived some 800,000 years before the birth of Christ. The Leakey team of anthropologists believes her to be the ancestor of the people in this world. The Leakeys nicknamed their fossil "Cinderella." And it is appropriate to mention that "Cinderella" entered the record with the designation "Woman with Ability," for ability has consistently characterized Black women--the ability to work with tools in antiquity and other implements in later times; the ability to toil relentlessly so that her family might survive and her people advance; the ability to laugh and sing and create in good as well as in bad times. All these abilities mark the history of the Black woman.

In Africa, women were queens, chieftains, warriors, joint rulers with their husbands, politicians, economists, and held various other positions of high status. There were many queen rulers, such as Queen Moo, an architect for the building of the Sphinx, and Nitocris, an Ethiopian queen with engineering insights. There were other well-known African queens. A few include names such as Sheba, Amentritas, and Shepenapt. The African woman's past is a tapestry of diverse people, roles, languages, geographies, and religions. African women produced many of the goods sold in the open-air markets which were the basis of regional economic activities. They were indispensable to the historical and cultural continuity of their communities. For the most part, the Black woman's roots extend from the regal realms of high respect in Africa to the dehumanizing realm of slavery in America.

In 1619, the first Black women to come to America were employed as indentured servants. One woman, Isabella, married an African bondsman and gave birth to the first Black child in English America.

In general, the lot of Black women under slavery was in every aspect more arduous, difficult, and restricted than that of the men. Their work and duties were the same as those of the men, while childbearing and -raising fell upon them as added burdens. Punishment was meted out to them regardless of motherhood, pregnancy, or physical infirmity. Their affection for their children was used as a deliberate means of tying them to their masters, for children could always be held as hostages in case of the mother's attempted escape. Viewing American slavery with any kind of objectivity is extremely

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*Written by Anita Faber Spencer for inclusion in this guide.

difficult. Slave men and women formed a coherent and, as much as possible, a beneficial code of behavior and values based upon the amalgamation of their African past and the forced realities of their American experiences, in other words, an African American culture.

Black women resisted the era of slavery by speaking out against both racism and sexism. Nanny Posser co-led with her husband an unsuccessful slave revolt. Many Black women escaped and led others to freedom. Several free Black women were abolitionists and served as conductors on the Underground Railroad. Black women added to the Union Army effort by washing, cooking, and otherwise serving the military encampments to which they attached themselves. They also served as nurses. Even though there were few opportunities for Black women to advance, they established schools and many became educators. In the 1890's, many Black women migrated north seeking a better life. They found, however, that northern attitudes differed little from southern mores concerning the inferior station of Black women in American life. Between World Wars I and II, Black women took up residence in cities, worked in factories, organized labor and social groups, and became active in electoral politics. The Black family has often survived by means of the menial labor of Black women. Many times they took the jobs which Black men and other people refused.

Many Black women have made significant contributions to the development of this society:

a. Sojourner Truth (1797-1883) was born a slave in Ulster County, New York. Her Dutch master named her Isabella Baumfree. This woman, a Black feminist, was a popular orator on the abolitionist movement circuit. She called for all women, Black and white, to be enfranchised along with the free men.

b. Ida B. Wells (1862-1931) was born in Holly Springs, Mississippi. She was one of the most forceful and active women on the organizational scene. She was born six months before the Emancipation Proclamation was declared. Her parents, who were slaves, died from a yellow-fever epidemic when she was quite young, leaving her with the responsibility of rearing five sisters and brothers. She began teaching at the age of fifteen. Ida believed in confronting the real issues which were affecting the lives of Black people. She was the first Black woman to sue a railroad company for its policy of forcing Blacks to sit in a separate railroad car. She later became a journalist and spent half a century fighting for the rights of Blacks to a fair trial and an end to lynching.

c. Fannie Lou Hamer (1917-1977) was born in Mississippi, one of twenty children of a tenant-farming family. She began to pick cotton at the age of six and worked in the fields as a plantation timekeeper until 1962, when she lost her job after registering to vote. Ms. Hamer was jailed and viciously beaten in 1963 for attempting to integrate a restaurant. As a field secretary for the Student Nonviolent Coordinating Committee (SNCC), she worked to organize the Mississippi Freedom Democratic Party (MFDP) and was one of its spokespersons at the 1964 Democratic National Convention, where MFDP challenged the all-white state delegation. Running for the Congres-

sional seat in her district that same year, she gathered over 33,000 votes. Ms. Hamer was under constant physical attack frequently for her leadership in the human rights movement, her home being bombed as recently as 1971. Felled by a fatal illness in the summer of 1977, she was a dynamic grassroots political organizer whose life was rooted in a Black tradition with which she never lost contact.

d. Zora Neal Hurston (1901-1960), orphaned at an early age, overcame many obstacles in her poor Jacksonville, Florida, environment to make a vital contribution to Black American life. Trained as an anthropologist at Howard University, Barnard College, and Columbia University, she went beyond folklore collection and used the oral tradition and beliefs of the common, rural Afro-American as material for many short stories and plays. Ms. Hurston was the most prolific Black woman writer in America between 1920 and 1950.

e. Maggie Walker (1867-1934) was born in Richmond, Virginia. She taught school briefly and became Secretary of the Independent Order of St. Luke, a Black benevolent society. Ms. Walker increased the membership of the order from 3,400 to 100,000 and became the first Black American woman to organize a savings bank (St. Luke's Savings Bank, 1902). She also established a newspaper, the St. Luke Herald, and a children's thrift club of 15,000 members. Maggie Walker was state president of the National Association for the Advancement of Colored People (NAACP) and a civic and community leader of unparalleled stature until her death in 1934.

STEREOTYPES AND MYTHS

Domestic worker, mammy, matriarch, welfare queen, and superwoman are all distortions of the Black woman. Inaccurate information has nourished and kept alive many of the stereotypes which exist today. Often, the distortions of Black women have grown out of the types of work they have had to do in order for their families and themselves to survive.

The stereotyped images which emerge in the minds of many must be dispelled. The Black woman is not the powerful matriarch which legend and Daniel Moynihan have continuously defined her as being. All Black women do not receive welfare, nor do they all head their households. Furthermore, Black women are not interested in equality in order to take jobs away from Black men, nor do statistics support the fact that they are holding better positions and receiving higher salaries.

Black women do not resemble in reality the reinforced stereotyped images presented by the media. They are committed to the elimination of racist and sexist stereotyping which contributes to the discrimination confronting them daily.

ECONOMICS

There is much speculation about the uniqueness of the Black woman's economic progress. It has been said that Black women have benefited doubly, both as Blacks and as women, that they earn more than other women, and that their economic position is to be envied rather than deplored. Black women continue

to suffer high rates of unemployment--higher than those of Black men. They are more likely than white women to be supporting children and contributing proportionately more to their household incomes, and even so, that income is generally still lower than that of the white households that are their counterparts.

CONTEMPORARY

Double discrimination is real in the United States. The most significant single factor for Black women in combatting sexism is to wage with Black men a concurrent war against racism. White racism functions in all American institutions to deny Blacks adequate education, employment, and other opportunities. Black women place their priorities in the areas of personal health care and economic survival--not luxury, but just plain survival.

FUTURE

Black women must begin to take the lead in insisting that women and men, minority and majority, address themselves to the struggle that Black women are engaged in against both racism and sexism. Black women and Black men of all classes must answer similar questions such as: What kind of society are we struggling for? Will we be prepared to make decisions as to whether a Black woman or a Black man should have a particular job? In addition, Black women must take the initiative of becoming familiar with the history of the Black woman. If one is familiar with the contributions and achievements of the Black woman, one can begin to do something about alleviating stereotypes and myths.

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APPENDIX D

HISPANIC WOMEN*

INTRODUCTION

Today, in this country, there are over nine million Hispanic women, who comprise the second largest group of minority women in America. The three major Hispanic ethnic groups of females are Chicanas, Puertorriqueñas, and Cubanas. In addition, Dominicans, Ecuadorians, Colombians, and other Hispanas are present in smaller numbers. Together, they form a diverse group inclusive of recent immigrants, migrant workers, families whose presence predates the government of the United States by almost three centuries, single heads of households, the young, and the very old. Their needs are great and must be addressed, as the Hispanic population is increasing in size and may soon be the largest minority group in the country.

HISTORICAL PERSPECTIVE

The history of the Hispanic woman varies from group to group. Chicanas are descended from peoples who inhabited what is now the United States when it was Mexico. In pre-Columbian times, women were active in a variety of occupations; for example, they were religious instructors, artists, vendors, and businesspersons. After the arrival of the Spaniards, many women were relegated to the roles of daughters-and-wives serving the Anglo conqueror. However, some women did distinguish themselves by their courage and political and social involvement during the Colonial Period (1500's through the 1800's), as well as during the Mexican Revolution in the early twentieth century. By the 1930's, Chicanas were actively participating in agricultural and cannery strikes in the Southwest.

Unlike Chicanas, Puertorriqueñas began to arrive in this country after 1917, when Puerto Ricans were extended U.S. citizenship. Their migration increased during the 1950's, as they continued to come in search of work and improved economic opportunities. However, the economic status of the Puertorriqueña has not improved. In addition, she is a member of a group which is in continuous flux, moving between Puerto Rico and the United States for varying lengths of time during her life. Many of those returning to Puerto Rico are women who have experienced a marital breakup. Economic powerlessness, language and educational barriers, and racial discrimination are factors which impact the daily life of the Puertorriqueña.

Although Cuban communities have existed in this country since 1871, the greatest increase in the Cuban American population has occurred in the last 20 years, since Fidel Castro became the head of Cuba's government. The Cuban refugees have settled in major urban areas, such as New York, Chicago, and Miami. They brought with them a great deal of professional talent and came from the middle or upper classes. Thus, the social and economic situation of the Cubana has differed from that of the Chicana or Puertorriqueña.

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*Written by Gloria L. Kumagai for inclusion in this guide.

The 1960's are considered one of the most significant periods in Hispanic political involvement. Many Hispanas were able to gain training and jobs in Federal programs established by legislation, such as the Economic Opportunity Act of 1964. They learned to play dual roles as government personnel developing new programs and as community advocates who used their sensitivity and knowledge to provide useful government information and program efforts to benefit the Hispanic community.

Regardless of ethnic group, Hispanic women have distinguished themselves in their struggle against racism and sexism. Cubanas such as Alma Flor Ada have been prolific writers and speakers in the field of bilingual-bicultural education. Aleli Pugh, who heads Miami's Little Havana Community Center, is an example of committed leadership in the area of social services.

In regard to Puerto Rican women, Felisa Rincón de Gautier was the first female mayor of San Juan. She led the city through 22 years of economic and social improvement by initiating programs for nursery schools and hospitals and toward the elimination of poverty. Rita Moreno, an Oscar award-winning actress, and Graciela Rivera, a singer with the Metropolitan Opera Company, are examples of other distinguished Puertorriqueñas.

Today, Dolores Huerta, vice-president of the United Farm Workers, carries on the tradition of leadership exemplified by earlier Chicanas such as Emma Tenayucca, one of the leaders of the 1938 pecan shellers' strike in San Antonio.

STEREOTYPES AND MYTHS

"Chiquita Banana," a "hot-blooded" woman, and "Spanish noblewoman" are examples of the stereotypes imposed upon Hispanic women in this country. Like the stereotypes for other women of color, they appear to be contradictory. On the one hand, Hispanic women are viewed as fiery, sexy, and available for any man; while at other times, they are seen as fervent, religious noblewomen who devote themselves exclusively to their husbands and families.

These stereotypes probably developed from early European contacts with Hispanic cultures. They have been perpetuated through movies, television shows, novels, and textbooks. Although the "Chiquita Banana"/flamenco dancer stereotypes were usually applied to Latin American women, they were often applied to <u>all</u> Hispanic women, regardless of their ethnicity. Consequently, the historical portrayal of women during the Spanish and Mexican periods of California history has been of dancing, carefree señoritas. This kind of stereotyping prevents us from viewing early Hispanic women as working women who often occuped leadership positions. Today, the stereotypes of Hispanic women continue to preclude a realistic view of this diverse population.

ECONOMICS

In 1978, 45 percent of all Hispanic women 16 years of age and older were in the labor force. The majority of these women are employed as factory workers, clerical workers, and service workers. Fewer than 10 percent of all Hispanic

women have professional or technical jobs and fewer than 5 percent hold managerial or administrative jobs. In 1977, the median annual income of Hispanic women working full-time, year-round was $3,700.

It should be noted that very few Hispanic women are highly educated. As of March, 1974, the median number of years of education for all Hispanic women (14 years old or over) was 9.7. This is less than the median level of education for Hispanic men (10.0 years), which, in turn, is considerably below the median levels of white men and women (12.3 years each).

CONTEMPORARY

Hispanic women have been discriminated against on the basis of race and sex. They have been reluctant to participate in the women's movement in this country due to the general insensitivity to minority women's issues that results in discrimination against women of color by white women. However, they have felt frustration at the limited roles and agendas for them in national and local Hispanic organizations. Consequently, Hispanic women have organized their own vehicles for change. Today, there are about 40 independent Hispana organizations at the local and national levels.

Basic concerns of Hispanic women include education, health care, employment--concerns crucial to survival. The Hispana organizations have focused on making community services relevant and available to women, having women assume leadership roles in the community, and the delivery of bilingual-bicultural social services.

In addition, Hispanic women are in need of a diversity of role models--from the home to the business world to the fields to the schools. Affirmative action has not resulted in more job opportunities for Hispanic women, as too often "women" has been interpreted to mean Anglo women and "minorities" has meant minority males.

FUTURE

It must be Hispanic women themselves who will resolve the question of what it means to be a Hispana--a Chicana, Puertorriqueña, Cubana--and set goals, priorities, and expectations for themselves. Increasingly, women must raise their own level of awareness and confront the sexism of both Hispanic and non-Hispanic communities. Hispanic women need to deal with their men in open, supportive, and honest ways.

In the future, Hispanic women must continue to work with one another, to be involved with the men in the Hispanic movement on an equal basis, and to participate in the mainstream of the women's rights movement. In her attempt to attain equality, the Hispanic woman cannot afford to alienate and isolate herself from her people or other women. For she is both--Hispanic and a woman; she is La Mujer Hispana.

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APPENDIX E

WHITE WOMEN*

INTRODUCTION

Sexism has affected the history and current status of white women in America. However, unlike women of color, white women have not been discriminated against on the basis of race. In many instances, they have and still do fare better than women of color. Differences as well as similarities exist between white women and women of color.

HISTORICAL PERSPECTIVE

In spite of the sex-role stereotypes of passivity and submissiveness, white women have played a vital role in the development of this country. As pioneers and early settlers, they were hard workers who contributed to the survival of their families. They organized strikes during the industrialization period and labored in factories during the World Wars. It was unfortunate that when those wars were over, men displaced women in the work world. The late 1950's gave birth to the questioning of woman's role in our society and the women's movement developed ten years later.

Many individual women have escaped the stereotypes and risen above economic obstacles to lead full and exemplary lives. Their stories are to be found in family albums and in the memories of those who knew and know them. In some cases, their stories have been published and they have been recognized for their contributions to society. Some examples follow:

a. Astronomer Marie Mitchell found a study of the stars a natural endeavor for an inhabitant of Nantucket Island, Massachusetts. Early in her life, during the 1820's, she would work with her father, making and noting celestial observations. When she left school at 16, she took a position as a librarian, which gave her freedom to pursue her studies. In 1847, she discovered a comet. When her discovery was verified throughout the world, she was awarded an international gold medal and a seat on the American Academy of Arts and Sciences--the first, and for a long time, the only woman member. She became director of the observatory and professor of astronomy at Vassar College, a post she held for 20 years.

b. Mary Harris Jones, "Mother" Jones, is an outstanding figure in American labor history. Born in Cork, Ireland, in 1830, she and her family emigrated to America when she was five. She was educated as a teacher, and pursued that profession, as well as dressmaking. In 1867, her husband and four children died during a yellow-fever epidemic. She joined the Knights of Labor after her dressmaking business was wiped out by fire. She traveled extensively, organizing and raising the awareness of working people about their common cause. Fearless and outspoken, she was an ardent champion of children's and workers' rights for all of her 100 years.

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*Written by Rosemary Renfro for inclusion in this guide.

c. Charlotte Perkins Gillman struggled for many years of her life with mental illness. Born in 1860 in Hartford, Connecticut to the eminent Beecher family of writers and theologians on her father's side, and to the Fitch family of Providence, Rhode Island on her mother's side, she nonetheless had an unstable and poverty-ridden childhood. Every effort of her own will failed to achieve happiness for her in the role of mother and homemaker. On the verge of total collapse, she was separated from and finally divorced from Charles Stetson, a gentle, if overprotecting, husband. Using her own experience and scholarship, she wrote many short stories, poems, periodicals, and books. She lectured, debated with many economic and social theorists on both sides of the Atlantic Ocean, and became a leading intellectual spokesperson for women's rights. She committed suicide in 1934, ending a long battle with cancer.

d. Elizabeth Gertrude Stern, of Polish-Jewish ancestry, was born in a small midwestern city in 1890 and grew up in its ghetto. She encountered many obstacles because of her religion and heritage, as well as her gender. A strong advocate of women working beyond the duties of home and family, she became a social worker and head of a settlement house. She worked also as a saleswoman and personnel director of a large department store. Perhaps her most enduring accomplishments have been her writings, which include her autobiography, I Am a Woman--And a Jew; a memoir, My Mother and I, which contained a foreword by Theodore Roosevelt; and a collaboration with Leon Stern, Friend at Court. She died in 1954.

e. In 1912, when she was ten, Antonia Brica was directed by her doctor to learn to play the piano because she bit her nails, but she took her studies seriously and decided that she wished to become a conductor "to make the orchestra her instrument." She founded the New York Women's Symphony in 1934 because she was not allowed to work with any existing orchestras. At that time, there were no women in symphony orchestras at all. She made her debut with the Berlin Philharmonic, studied and conducted both in Germany and at the Metropolitan Opera House in New York, gave a command performance for the Queen of Belgium, and has had guest conducting engagements all over the world. Yet, to this day, she does not have the opportunity to work consistently other than to teach. Her story is the subject of a film, Antonia: A Portrait of the Woman.

STEREOTYPES AND MYTHS

In the white European culture, romantic, chivalric traditions have combined with religion and mythology to provide a strong basis for both racism and sexism. Women have been idealized by poets and theologians alike. While the ideal of fair-haired, innocent vulnerability is usually incompatible with the active, robust, vital reality, the ideal has seldom been questioned. Instead, insofar as women fit the model, they have found rewards and affirmation within society. While the standard is by definition unattainable, pressure to keep trying to attain it is reinforced by awareness that outcasts are punished. Understanding the pressure, labor organizer Mother Jones once exhorted an audience of women, "no matter what your fight, don't be ladylike."

The media in all of its various forms has perpetuated the limited role models available to women. Today, those models continue to be limited. We may have female news anchorpersons; but for each one, we have five variations of the glamorous semiprofessional professional found in a number of weekly television series. Trying to get the media to provide a variety of models in both traditional and nontraditional roles has been a slow process. However, white women do have greater flexibility in this area than do women of color.

ECONOMICS

Recent statistics from the U.S. Civil Rights Commission point out economic factors we have in common with minority men and women, as well as our differences. When compared to white males, white females' earnings for the period 1955-1973 have fallen. The probability of white women holding jobs in the top five percent of the earnings distribution has deteriorated from six percent to four percent, the only group to have done so. From 1960 to 1974, white females went from unemployment rates ten percent higher than white males to rates that were 40 percent higher. In fact, all variables which affect income are moving in the direction of lowering the relative earnings of white females. Total earnings are up only because of increased labor force participation rates of white women.

Nevertheless, when compared to minority women, white women still fare better. For instance, Black females are 0.06 percent likely to hold a job in the top five percent of earnings distribution. Spanish-speaking females earned 89 percent and Black females earned 86 percent of a white female worker's salary in 1973. In every case, the males in each group earned more and made greater gains than did the females.

CONTEMPORARY

The women's movement in America has defined a number of issues affecting white women. They range from education to credit to child care to the concerns of rural women. Equal opportunities in employment, politics, and athletics have not been attained and continue to be rallying points for women's organizations. In those groups, white women have assumed leadership roles and developed support networks among one another. Learning to work with one another as well as with men in attaining equal rights is an ongoing process.

FUTURE

For white women, the rewards of being white continue to stand as an obstacle to sisterhood with women of color. Because we are conciliatory and not confrontative, we use the euphemisms we have been given, such as "I don't even see color," and "Aren't things getting better?" Once having seen our own oppression as women in a male-dominated society, we do not then see our complicity as whites in a white-dominated society. In order for full equality to be attained for <u>all</u> women in our society, it will become essential for white women to deal with personal as well as institutional racism. In addition, issues must become broad enough to encompass America's diverse female population.

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